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REPORT

ON

NATIVE PAPERS,

FOR THE

Week ending the 30th July 1898.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Weekly.				
1	"Bangavasi"	Calcutta ...	25,000	23rd July, 1898.	
2	"Basumati"	Ditto ...	15,000		
3	"Hitaishi"	Ditto ...	800	26th July, 1898.	
4	"Hitavadi"	Ditto ...	About 4,000	22nd ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	22nd ditto.	
6	"Samay"	Ditto ...	3,000	22nd ditto.	
7	"Sanjivani" ...	Ditto ...	3,000	23rd ditto.	
8	"Som Prakash" ...	Ditto ...	1,000	25th ditto.	
9	"Sulabh Samachar" ...	Ditto ...	.....		
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	200		
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	23rd to 27th July, 1898.	
3	"Samvad Prabhakar" ...	Ditto ...	2,000	26th to 28th July, 1898.	
4	"Samvad Purnachandrodaya"	Ditto ...	200	22nd, 23rd and 25th to 28th July, 1898.	
	Hindi.				
	Fortnightly.				
1	"Marwari Gazette" ...	Ditto ...	400		
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	2,000		
2	"Hindi Bangavasi" ...	Ditto ...	6,500	25th July, 1898.	
	Daily.				
1	"Bharat Mitra" ...	Ditto ...	.....	19th to 23rd, 25th and 26th July, 1898.	
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Ditto ...	500	25th July, 1898.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....	22nd ditto.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Ditto ...	320	21st July, 1898.	
2	"General and Gauhariasfi"	Ditto ...	330	24th ditto.	
	Tri-weekly.				
1	"Nusrat-ul-Islam" ...	Ditto ...	.....	8th, 18th and 22nd July, 1898.	
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Pallivasi" ...	Kalna ...	475		
	Weekly.				
1	"Bankura Darpan" ...	Bankura ...	572	23rd July, 1898.	
2	"Burdwan Sanjivani" ...	Burdwan ...	240	19th ditto.	
3	"Chinsura Bartavaha" ...	Chinsura ...	400	17th and 24th July, 1898.	
4	"Education Gazette" ...	Hooghly ...	1,350	22nd July, 1898.	
	Bengali.	**Presidency Division.**			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	20th July, 1898.	
2	"Pratikar" ...	Ditto ...	603	22nd ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Uriya.	**Orissa Division.**			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	1st June, 1898 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto ...	309	1st ditto.	
4	"Utkal Dipika" ...	Cuttack ...	400	28th May, 1898.	
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000		
	Urdu.				
	Weekly.				
1	"Al Punch"	Bankipur ...	500	22nd July, 1898.	
2	"Gaya Punch"	Gaya ...	400	18th ditto.	
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	20th July, 1898 ...	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	21st ditto.	
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....		
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	755		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal ...	300		
2	"Charu Mihir" ...	Mymensingh ...	900	18th July, 1898.	
3	"Dacca Prakash" ...	Dacca ...	2,400	24th ditto.	
4	"Sanjay"	Faridpur ...	.....	22nd ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	23rd ditto.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500	25th ditto.	
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Hitaishi" ...	Comilla ...	450	21st ditto.	
	Weekly.				
1	"Jyoti"	Chittagong ...	.....		
2	"Sansodhini"	Ditto	120		
	Bengali.	**Assam.**			
	Fortnightly.				
1	"Paridarsak" ...	Sylhet ...	.....	28th June and 15th July, 1898.	
2	"Silchar"	Silchar, Cachar ...	340		

II.—Home Administration.

(a)—*Police.*

Inefficiency of the Mymensingh police.

The *Charu Mihir* of the 18th July is glad to learn that the Senior Deputy Magistrate of Mymensingh has taken up the enquiry into the case in which one Nabulla Sarkar of Kankinar, thana Gaffargaon, District Mymensingh, is alleged to have been set upon and killed by five or six men on his way home from a place called Tarakandi. Let us hope that the mystery of the murder will be solved, although most of the passed Sub-Inspectors of Police are worthless men who do not busy themselves so much with their work as with money-making. In most cases they fail to detect criminals. Two other murders are also reported from a place under the Fulpur thana; but the police have failed to find out any clue to them. Charu Mihir, July 18th, 1898.

Dacoities in the Chittagong district.

2. Referring to a dacoity at Sahanagar, Fatikchhari, in the Chittagong district, in which a zamindar of Arrah, named Abru Tewari and his servant, were so seriously wounded as to die before their removal to hospital, the *Jyoti* of the 21st July writes as follows:— Jyoti, July 21st, 1898.

Serious dacoities like this were not known in Chittagong before; they have only been reported within the last few years. The enquiry into the present case will, it is hoped, be entrusted to either the District Superintendent or some able detective officer. The Tewari Babu had a large amount in cash and ornaments, and the whole of it has been carried off by the dacoits. Every one in the village is sorry for him, for he used to advance money at a low rate of interest and to help the poor.

Exclusion of natives from the higher police examination.

3. Referring to the ensuing examination of candidates for admission to the higher grades of the Police Department in Bengal and Assam, the *Pratikar* of the 22nd July says that when no race distinction is made in any other competitive examination, the just Government should remove it from this examination as well. When successful in competitive examinations, native candidates are admitted to the Civil Service and other departments. Is it not unjust therefore not to allow them to compete in the higher police examination? The practice of promoting Inspectors of Police to the rank of Assistant or District Superintendent does not form a full provision for deserving natives in the police service, for only a few receive promotions under it. Pratikar, July 22nd, 1898.

Changes in the chaukidari system.

4. The *Hitaishi* of the 26th Jnly has the following:— Hitaishi, July 26th, 1898.

We learn that in certain villages the Chaukidari Act is being worked in a new way. There were formerly *panchayats* in every village. Now a head panchayat is being appointed for every 8 or 10 villages with a daffadar in command of the chaukidars of those villages. Every chaukidar is required to keep a drum and twelve *lathis*, so that he can summon aid in cases of emergency and arm the villagers, who may come to his aid. Every villager is required to respond to this summons of the chaukidar in the same way as the daffadar and the chaukidars of the neighbouring villages are required to respond.

Considering the frequency of dacoities in the mufassal, it is well that precautions are being taken to guard against them, but it is a matter of doubt whether the measure adopted by the Government will prove efficacious.

Dacoits are now-a-days armed with guns and swords against which the *lathis* of the chaukidars will not avail much. Again, it is probable that dacoits will decamp before the arrival of aid from other villages. That there will be some hue-and-cry over a dacoity must, however, be admitted.

Under the new system the incidence of taxation will increase. Those who had before to find the wages of only the chaukidar will now have to contribute towards the salary of the head-panchayat and the daffadar. Those who used to pay only two annas per month will now have to pay three annas. We do not understand why those who have no property should thus be assessed at a high rate.

(*b*)—*Working of the Courts.*

CHINSURA BARTAVAHA, July 17th, 1898.

The Fauzdari Record-keeper at Hooghly.

5. The *Chinsura Bartavaha* of the 17th July has heard complaints against the Fauzdari Record-keeper of Hooghly. Whenever any one asks him for any information about a gun-license, &c., he gets annoyed and uses abusive language.

CHARU MIHIR, July 18th, 1898.

The Magistrate and the Additional Sessions Judge of Mymensingh.

6. The *Charu Mihir* of the 18th July is sorry to hear certain unpleasant reports against Mr. Rowe, Magistrate of Mymensingh. He is said to apply unseemly language to pleaders who appear before him and is reported to have lately so far forgotten himself as to kick a Musalman gentleman whom he found sitting on a bench behind the treasury. If the Musalman gentleman had committed any offence Mr. Rowe could have punished him in some other way. Mr. Rowe is requested to have greater respect for the dignity of his office and to mend his ways.

Mr. Ambica Charan Sen, the Additional Sessions Judge of Mymensingh is also becoming unpopular with parties, pleaders and jurors alike, and has thereby disappointed all the writer's expectations regarding him. The writer is informed that the local bar have decided to hold a meeting to discuss an action of his which has given them offence.

CHARU MIHIR.

The Deputy Magistrate of Netrakona.

7. A correspondent of the same paper complains that Maulvi Azhar, Deputy Magistrate of Netrakona, in the Mymensingh district, is always irregular in his attendance at court and harasses people by repeated postponements as well as by his negligence. He has quite a passion for touring. Cases under sections 379, 426 and 447 of the Indian Penal Code end, as a rule, with the taking of recognisances, and those under sections 497 and 498 are generally dismissed. How rampant wicked people are becoming in consequence will appear from the frequency of murders and other crimes.

CHARU MIHIR.

The First Munsif of Bajitpur, Mymensingh district.

8. Another correspondent of the same paper brings the following charges against Babu Bipin Bihari Chatterji, First Munsif of Bajitpur, Mymensingh district:—

He appoints his pet Shumsuddin to act for the *amla* who goes away on leave.

The Additional Munsif is holding his court under the First Munsif's direction in a room in the latter's house, for which a rent of Rs. 15 has been sanctioned by the District Judge.

Undue delay is made in sending the pay bill of the *amla*, to the great inconvenience of those poor officers. And when the bill is passed, the Nazir makes delay in paying them their salaries.

The able District Judge is requested to enquire into these matters when he next visits Bajitpur.

BURDWAN SANJIVANI, July 19th, 1898.

The MacIntyre case.

9. The *Burdwan Sanjivani* of the 19th July has the following on the decision in the case of Mr. MacIntyre:—

In our opinion the Magistrate has not fully considered certain points in this case. If he had done so he would not have inflicted such a light punishment on the accused for such a serious offence. In our opinion, before the passing of the sentence the Magistrate ought to have taken the following points into his consideration:—

(1) Whether the accused did or did not go against the law in going to obstruct the musical players?

(2) Ought he not to have waited till the arrival of the peon whom he had sent to them?

(3) Was there any necessity on the part of the accused to carry a gun? No one had threatened him with an assault, no one had acted against his order. It would have served his purpose equally well if he had gone out empty-handed. He might at most have carried a whip.

(4) When the accused went out with the gun why did he get it loaded with bullets? If his object was to threaten the natives, blank cartridges or cartridges charged with buckshot would have served his purpose very well.

(5) The accused tripped and fell with such "precaution" that the barrel of the gun stood pointed at the musical players and the bullets all struck them, whilst not one of them struck the accused's peons who were in their midst.

We gather all these points from Mr. McIntyre's own deposition and not from the deposition of the complainants whom the Magistrate did not fully believe. According to them, however, the accused took his aim at them and fired. But let that pass. Even if we discredit the evidence of these men, we must still say that many things were disclosed in the trial which would have justified a much severer punishment. We hope that the Government will in this case exercise that right which permits it to appeal against a decision when the punishment inflicted appears to be very inadequate. If Europeans accused of killing natives are let off with such light punishment, murder of natives by Europeans will go on increasing instead of diminishing. The Commander-in-Chief has issued a circular with the view of saving natives from the hands of soldiers. The Government should issue something like that circular to teach a lesson to those Europeans who are not under the military authorities. There is a law to protect the lives of wild beasts. Are not the Indian people entitled even to that little consideration?

10. With reference to the Samastipur case, the *Bharat Mitra* of the 22nd July says that Mr. McIntyre was fully aware that he was conducting himself rashly, and that his fire might take the lives of the conductors of the marriage procession. Had it been his intention simply to disperse the processionists, one or two blank fires would have served his purpose. Mr. McIntyre proceeded from his bungalow with a loaded gun. Such being the case, any sane man can understand what his motive was. An appeal against the Magistrate's decision is desirable.

BHARAT MITRA, July 22nd, 1898.

The Samastipur case.

11. The *Hitavadi* of the 22nd July has the following:—

HITAVADI, July 22nd, 1898.

The Samastipur case.

The trial of the Samastipur case is over. The European accused has been let off with a fine, the black man who was killed by him has gone to heaven, to the abode of Vishnu, and the black men who were wounded have received three hundred rupees as compensation for their injuries. This decision may surprise the people of any other country, but it cannot surprise us. Such oppressions and such judicial decisions have become every-day incidents in our life in this country. Just as we suffer from a fear of snakes and tigers, so also do we suffer from a fear of *goras* or white men. Just as in the society of snakes or of tigers, no responsibility attaches to any animal for the killing of a human being, so also, generally speaking, no responsibility attaches, in the opinion of a British jury, to a white man for the murder of a black man. We frequently come across instances that prove this.

It was urged during the trial of the Samastipur case, on behalf of the accused, that his wife was ill and he was about to go to sleep, and that he was, therefore, not in his temper. It was no doubt great stupidity on his part to have gone out, gun in hand, but there were extenuating circumstances in his favour. The accident was due to a fall, and he committed no offence.

The Magistrate believed in the version of the occurrence given by the accused, but he has punished him for his culpable want of caution in going out with a loaded gun. We cannot praise the Magistrate for his decision. Let us first quote his own words:—

"There was an entire absence of any caution whatsoever; and the education and position of the accused are such that he ought to have been fully aware of the responsibility he incurred in taking out a loaded gun wherewith to frighten a party of harmless wedding-guests who were merely behaving according to the custom of this country, and had no knowledge that they were disturbing or annoying anyone. Besides the deceased, three others, Joga, Behari and Sabhia, were in the hospital for over 20 days, unable to follow their ordinary avocations."

Exactly so. But no idea of the extent of the offence committed by the accused is conveyed by calling it "absence of caution." If the Magistrate had tried the case a little impartially, if he had forgotten that the accused was a

European while the deceased were black men, he would not have certainly in this case been satisfied with calling the offence an "absence of caution."

It should, in the first place, be considered that the black men were all innocent. They meant no quarrel, no offence; they had accompanied a marriage procession. They were merely behaving according to the custom of this country, and had no knowledge that they were disturbing or annoying any one. At any rate, they had not gathered in the place in question with the set purpose of annoying anyone or of disturbing anybody's sleep. They were doing an act which was thoroughly lawful and which they had the right to do.

But, on the other hand, the wretch (*papatma*) who was offended with the conduct of the natives above mentioned had no right to be offended. At any rate, it was extremely unlawful on his part to take the law into his own hands and go out to threaten the natives. If the heartless wretch (*pashanda*), bent on doing an unlawful act, caused grievous hurt to the said natives really through want of caution or accidentally, was not that a serious offence? If the accident had taken place in the course of doing a lawful act, the accused could have been held guilty under section 304A of the Indian Penal Code. But want of caution in the doing of an unlawful act does not come under that section; it comes under a more stringent section of the Penal Code.

We must say that there has been a serious muddle in the trial (*bichar bibhrat*) of this case, even if we admit the correctness of the version given by the accused of what took place, even if we admit that the accident in question took place in the way in which the Magistrate believed it to have taken place. It is our impression, however, that the death of the native was *not* caused by an accident. The wicked (*papishtha*) McIntyre did not treat the black native as a man, and he fired at him intentionally and with the full knowledge of what he was doing. It is our firm conviction that this was the case, and God alone can say what actually took place. But even if we let our own impression of the matter alone and depend upon the belief and impression of the Magistrate, we must still say that serious injustice has been done in the case, and that it should be remedied.

Let us conclude by saying one and only one word. Let the Government have the decision of this inexperienced and short-sighted Magistrate altered. Let the authorities remove the stain which has been cast on the fair fame of the English nation by getting McIntyre sentenced to a punishment commensurate with the serious offence he has committed. The impression is gaining ground in the public mind that, out of love for their country-men, British Judges and jurors try their best to save a European accused of an offence, and that, for this sake, they do not even hesitate to bid good-bye to justice and *dharma*. The Government ought to so arrange with reference to the conduct of its officers that this impression is not firmly rooted in the public mind. Otherwise discontent will go on increasing secretly in the heart, even if you forcibly suppress its expression.

12. The same paper has the following:—

HITAVADI, July 22nd, 1898.

The Barrackpore case.

Now comes the turn for surprise. Three *goras* (white men) have been sentenced to imprisonment for killing a black man! The spectacle is strange in India, and though not new, is nevertheless rare in the British dominion. This is the reason why our surprise knows no bounds. Thanks to Sir Francis Maclean, the Chief Justice; thanks to the Calcutta High Court; thanks to the impartial European jury. But for them, these wicked and heartless wretches would not have been punished! That Europeans are punished for killing natives of this country is something that had almost escaped our memory. Thanks to the Chief Justice and the European jury in this case, we have been reminded of this. We now begin to think that the influence of improper racial sympathy has not yet become so great as to make justice forsake India and fly far beyond the limits of British dominion. The Judge and the jury in this case have only done their duty; but dutifulness is such a rare thing in this country that its very sight has made our hearts overflow with gratitude. Victory to Sir Francis Maclean, the Chief Justice! He will live in the memory of the people of Bengal for ever, and his name will always be echoed and re-echoed in every Bengali home.

Doctor Sures Chandra Sarkar was ill-treated by the European soldiers on the 30th April. Although Barrackpore is very close to Calcutta, the news

of Doctor Sarkar's death was not published in any newspaper within two or three days from the sad occurrence. Among vernacular newspapers this paper was the first to publish an account of the murder. Immediately after the occurrence, the Hon'ble Babu Surendra Nath Banerji sent a telegram to England referring to this matter. The telegram created a sensation everywhere, and even the English public showed great anxiety to know what the decision in the case would be. The Secretary of State himself telegraphed to the Government of India for information on the subject. That there has been so much agitation over the question is due to the exertions of Babu Surendra Nath Banerji.

These three cowards, who are, so to speak, the disgrace of the British nation, thrashed a native doctor without any provocation. The gentleman died from the effects of the beating, but even then they could not understand that they had done something wrong. One of these heartless wretches told the European constable, who arrested him, not to insult him in the presence of "niggers." These fellows would not have dared to behave in this way if they had thought that black men belonged to the category of human beings and were, equally with them, subjects of the Queen-Empress. These soldiers believed and expected that they would escape with a nominal punishment for the crime of killing a black man, partly through the difficulty of identification, partly through legal artifice, partly through the favour of a European jury, and partly through the kindness of the European Judge. These cowards no doubt entertained high expectations of escape, or they would not have acted in the way they did.

It is the partiality of the European jury which has so much encouraged all wicked men of this class. In fact, it is generally seen that the European jury try to let off the European accused. In this case we would not have expected an impartial trial from the European jury, if it had not been composed of Mr. Gilliland, a Professor of the Presidency College, and a few other European gentlemen whose names are on the list of special jurors. It is our firm conviction that such an impartial jury cannot be empanelled out of Calcutta. This is the reason why we are surprised to see impartiality in a European jury in the trial of a European offender. Our mind has taken this bent by continually harping upon injustice and by continually witnessing instances of such injustice.

We at first entertained serious doubts about justice being done in this case. But we gradually became assured when we heard that the Chief Justice himself had taken its trial into his own hands. His benign and dignified appearance, his tall figure dressed in a new robe, assured us that justice would be done in the case. Our expectation has now been fulfilled.

Since the Fuller case, the spleens of black natives are being ruptured, and in most cases we have seen *bichar bibhrat*, or muddles in trials. We cannot, therefore, help expressing our gratification when we see a full measure of justice done in this case.

It is true that these soldiers had not come out with the set purpose of killing Sures Chandra Sarkar. But considering the cruel manner in which they assaulted him and caused him grievous hurt, the public would not have been satisfied if the maximum punishment provided for that offence had not been inflicted on them. Seven years' imprisonment is the highest punishment for causing grievous hurt, and the heartless wretches have been sentenced to that highest punishment. The decision in the case will have a useful purpose if it can teach a lesson to wicked men of this class.

We cannot help quoting here the concluding portion of the Chief Justice's charge to the jury, which was couched in a generous tone :—

"I said at the outset of my observation that this case is one of gravity and importance. It is a case of great gravity not only to the prisoners at the dock, but to the public. In cases of this class, it would be a mere affectation to contend that they will not attract a considerable amount of attention. An opinion is held among a certain class of native society that in the case of this class, the matter is decided more by the inclination of racial views and sympathies than by the evidence adduced in the case. It is an insult to your sense of justice and sense of fair play—qualities which I have always regarded as the highest attributes of my countrymen—to sugges

that in approaching the decision of this case you can allow yourselves to be swayed or influenced by any such consideration. You know perfectly well that the humblest and the poorest native of this land is entitled to the same justice, the same consideration, the same law, as the highest European in the land. I am perfectly satisfied that you will approach the decision of this case, irrespective of the consideration whether the men in the dock are Europeans or Natives; as I have said before that any such suggestion is an insult to your common sense and sense of fairness. Gentlemen, I have said all I can say, and the issue is now in your hands, and it remains for you to decide the matter. I am perfectly satisfied that the responsibility which lies on you will never be shirked by you. I leave the case now to you for consideration of your verdict."

These words deserve to be recorded in letters of gold in every Bengali home. "The humblest and the poorest native of this land is entitled to the same justice, the same consideration, the same law, as the highest European in the land." Let these words reach the ears of the Europeans and Eurasians in India. Let these noble words, uttered by the Chief Justice of the highest tribunal in the land, be imprinted in the hearts of the Anglo-Indians. As for the Indian people, they are all men, women and children singing victory to the noble-minded Sir Francis Maclean.

HITAVADI, July 22nd, 1898.

Pul-bandi cess.

13. A correspondent of the same paper suggests that there should be space in the revenue money-order form for the entering of the amount of *pul-bandi* cess, so that that cess may be conveniently deposited through the post office.

SAMAY, July 22nd, 1898.

The Barrackpore case.

14. The *Samay* of the 22nd July says that the sentence passed by the Chief Justice in the Barrackpore case and His Lordship's general observations on the subject of the trial of Europeans accused of killing natives have given universal satisfaction. If such exemplary punishments continue to be awarded, the murder of natives by Europeans will become less common.

SAMAY.

Young and inexperienced Magistrates on responsible work.

15. Referring to the case, which has been ordered by the High Court to be transferred from the file of Mr. Adie, Joint-Magistrate of Berhampore, the same paper says:—

We ask, how long has a young, inexperienced and fickleminded boy-civilian, like Mr. Adie, been adorning a court of justice, and how did he try other cases before? The fact is, in judicial as in other work, young civilians should have a regular training. Such judicial exhibitions will not be heard of and the public will have no cause to complain, if Magistrates of the lowest grades in this country are required to learn work in the courts of experienced Magistrates before being entrusted with responsible judicial work.

BANGAVASI, July 23rd, 1898.

The Barrackpore case.

16. The *Bangavasi* of the 23rd July has the following:—

THE BARRACKPORE MURDER CASE.

THERE HAS BEEN PUNISHMENT.

Three European artillery soldiers sentenced to seven years' rigorous imprisonment.

The case of the murder of the unfortunate Sures Chandra Sarkar has run through all its phases. All the three European soldiers accused of the murder have been punished by the Court. The Chief Justice has sentenced each of them to seven years' imprisonment. The jury unanimously convicted the accused of the offence of causing grievous hurt. The jurors were all Europeans.

We are not dissatisfied with the decision in this case. Considering the evidence submitted by the prosecution, the manner in which the counsel for the prosecution conducted the case, and the way in which the counsel for the defence weakened the case by pointing out discrepancies in the evidence for the prosecution, the decision in the case and the punishment awarded have been as they should have been. There can, therefore, be no cause for dissatisfaction. The Chief Justice tried the case strictly according to the law

and independently of all considerations of nationality; His Lordship held the scales evenly in the case. His decision will satisfy and reassure the public, and they will bless him.

"It would be mere affectation," said His Lordship in his charge to the jury, "to deny that there was a deep-seated feeling with a certain class in this country, that justice in cases such as this was affected by racial feeling." Exactly so. It is the impression of many in this country that in a case in which a European, especially a European soldier, is the accused, the trial does not strictly conform to the law. We do not believe that there is no cause for such an impression as this taking possession of the minds of so many people. Many have seen European prisoners often acquitted in such cases. They have seen European prisoners let off scot-free even when charged with an offence for which a native is severely punished. The public do not understand the loop-holes that exist in the law, they do not closely weigh the evidence in a case, they never care to consider why and how the prosecution has not been ably conducted. Hence they are in the habit of forming an opinion off-hand whenever an European accused is acquitted. We are not prepared to blame our countrymen for this. But now that three *goras* (European soldiers) have been punished according to the law, this wrong impression may be removed from the minds of many people.

We are not sorry because the accused have not been hanged. Sures has met his fate. He cannot be brought back to life by the hanging of three Englishmen. Their death will not lessen the grief caused by his violent death, nor will it in any way console his wife and children. Why should then one wish the killing of three men? The chief object of punishment is to suppress the commission of crime and keep wicked people in check. We believe that the punishment awarded in this case may fulfil that object.

But we have a few words to say to the Government. In all cases of this nature which have come to our notice, it has been our conviction that the police could, by the exercise of proper care, have prevented the sad occurences. Even in this case no disturbance would have been created if the head-constable had accompanied the soldiers and conducted them to the barracks. Thanks to the arrangements made by the British Government, there is now a police outpost in evey village. It is our impression that if the police be always on the alert, nothing can happen in a village without coming to their notice. But we do not exactly know what the duties of the police are. Does the duty of the police consist only in enquiring into an offence when it has been committed and then sending up the prisoners? Is it not their duty—their paramount duty—to prevent the commission of crime or the creation of disturbances—to maintain peace and order? The ways of the police should undergo a change if the maintenance of peace and order be regarded as their paramount duty. The police should in that case be more spirited, more enthusiastic, more wide awake. As things stand at present, dacoities are committed in every *para* in a village; there is a great disturbance, but the police can no where be found at that time. The police are in evidence when the disturbance is over. What a system this? It is true that the police expect to be rewarded by detecting thieves and dacoits. But why should not the police be rewarded if they can prevent the commission of thefts and dacoities?

We have something to say also to the military authorities. The commanders have unlimited power over the soldiers. Can they not, if they are so disposed, put a stop to the oppressions which are committed by them? Soldiers, flushed with victory, desist from *loot* at a hint from *them*. A word from *their* mouth makes them rush to death. Cannot *their* orders prevent them from oppressing and ill-treating innocent and peaceful subjects? Circulars, orders and instructions have been issued by the Military Department. The military authorities have held out threats and punishments. But oppression by European soldiers is not checked. Why is this so? Why are soldiers let loose in this way? European soldiers are always intoxicated with wine (or pride), and are quite regardless of the consequences of their actions. They moreover hate the natives as weak cowards. This being the case, they should not be let loose. Sometimes they play pranks with the natives, which prove almost fatal. When they, really intoxicated, begin to commit oppression upon us, we feel our lives about to leave this mortal coil. These soldiers should therefore be kept

in check. The glory of British rule is sure to be enhanced by the punishment of oppressive soldiers, and British Judges may take credit for impartiality by punishing them. But the glory of British rule is sure to be far more enhanced, and it will no doubt redound more to the credit of British justice if the commission of oppression by soldiers is *prevented*. It is our conviction—we do not know whether we are right—that such occurrences will not and cannot take place if the Government and the military authorities set about in right earnest to put a stop to them. We shall be gratified if the kind-hearted Government pays its attention to this subject.

SANJIVANI, July 23rd, 1898.

17. The *Sanjivani* of the 23rd July has the following:—

The Barrackpore case.

For a long time the populur belief was that European soldiers might ravish chaste women and kill innocent coolies and peasants with impunity. Government had placed such offenders on their trial, but in the opinion of Judges and jurors, their guilt was not proved. The idea, therefore, became strong in the minds of all European soldiers in every part of India, that as it was no offence to kill dogs and cats, so murder of natives would never be visited with punishment. O'Hara was sentenced to death for killing a peasant at Dum Dum, but he, too, in the end, escaped unpunished.

So long soldiers had been killing only lower class people, and had not dared to kill an educated, respectable man of Dr. Suresh Chandra Sarkar's position, but the three soldiers of Barrackpore had the courage to kill such a man too. At the news of Dr. Suresh's death there was consternation all over India, and every one said that if the soldiers escaped after killing a gentleman like him, it would become impossible to live in the country in peace. It is a great thing that the soldiers will now awake from their dream of immunity. Thanks to Sir Francis Maclean, the three soldiers in the Barrackpore case have been sentenced to imprisonment. It is doubtful whether they would have received any punishment at all if His Lordship had not so clearly charged the jury and directed them to do their duty.

We hope that European soldiers will not henceforward make playthings of native lives, and that the words of the Chief Justice will be printed and hung up in every cantonment. The Commander-in-Chief has, it is said, already issued orders to District Commanders to keep the soldiers well in hand, and they will, we hope, make the English name stainless by obeying him.

SARASWAT PATRA, July 23rd, 1898.

18. There is, says the *Saraswat Patra* of the 23rd July, a belief in this country that in cases of murder of natives by Europeans, the European accused are either let off on some pretext or other, or are very lightly punished. No one ever heard before of so severe a punishment inflicted on a European as that which has been inflicted on the accused in the Barrackpore case. This punishment will be a warning to those European soldiers who do not regard the murder of natives as manslaughter. There can be no doubt that this impartial decision has been worthy of British justice.

The Barrackpore case.

HITAISHI, July 26th, 1898.

19. The *Hitaishi* of the 26th July writes as follows:—

The Barrackpore case.

The popular belief was becoming stronger and stronger that the trial of a European accused of murdering a native was destined to end in a farce. But thanks to the High Court, the European jurors and the Chief Justice, this conviction has now been shaken. The trial of Dr. Suresh's murder has proved what the people had forgotten so long and what they deem themselves blessed to see to-day—that love of justice is really a more prominent characteristic of the English race than love of their countrymen, and that even European soldiers, if they murder innocent black men, will be severely punished by European Judges and jurors. Sir Francis Maclean has raised an undying monument to himself by giving a new direction to popular thoughts and beliefs inthis country. May he live long!

The jury returned a verdict of guilty on the charge of grievous hurt and the Judge sentenced the accused to the highest punishment provided in the law for that offence. In passing sentence, however, His Lordship expressed himself so as to mean that he believed the accused to have been guilty of a more serious offence (culpable homicide). But the punishment he has inflicted has nevertheless been an adequate one, and the Indians are all satisfied with the result of the trial.

20. The *Dainik-o-Samachar Chandrika* of the 27th July writes as follows:— DAINIK-O-SAMACHAR CHANDRIKA, July 27th, 1898.

The Barrackpore case.

The *Indian Daily News* declares the sentence passed in the Barrackpore case unjust, for Sures, as it contends, may have, after all, fallen down under the influence of liquor and died from injuries sustained by such fall. Nine respectable English jurors, however, concluded from the evidence that Sures met his death from kicks administered by the English soldiers. The *Indian Daily News* is not to blame. A just decision like the one in question is rare in this country and a departure from the established practice in this instance has naturally annoyed that paper. The *Pioneer*, however, says that the soldiers should thank their stars that they have got off so easily, for their offence would have justified a severer punishment. We thank the *Pioneer*, we thank the jurors, and, above all, we thank the Chief Justice, Sir Francis Maclean. Throughout this trial he has conducted himself in the true spirit of an English Judge and made no distinction whatever of race or colour. What he said in his charge to the jury will never be effaced from our memory.

(c)—Jails.

21. A correspondent of the *Charu Mihir* of the 18th July urges the necessity of erecting a shed in the Pabna Jail for the prisoners to dine in, and complains that though the District Judge pointed out this necessity, the Inspector-General of Jails refused to sanction the erection of a shed. The prisoners have to dine in the shade of a few trees in the jail compound, which cannot sufficiently protect them against the sun and the rain. CHARU MIHIR, July 18th, 1898.

The Pabna Jail.

22. The *Mihir-o-Sudhakar* of the 22nd July has the following on the Annual Report on Jail Administration in Bengal:— MIHIR-O-SUDHAKAR, July 22nd, 1898.

Musalmans in jail in 1897.

It appears from the Annual Report on Jail Administration in Bengal, that the number of Musalman prisoners was proportionately larger than the number of Hindu prisoners. This is the case not only in Bengal, but also in other parts of the country. There is, however, nothing in the report to show why this is so. But it is not difficult to explain why the number of Musalman prisoners is larger than the number of Hindu prisoners, if it is true that the increase in the number of jail inmates last year was due to famine. The Musalmans, it goes without saying, suffer from chronic famine and are unquestionably poorer than their Hindu brethren.

It also appears from the reports that the number of female prisoners is smallest among the Musalmans. This is no doubt due to a strict observance of the zanana system by the Musalman community.

(d)—Education.

23. The *Murshidabad Hitaishi* of the 20th July has the following regarding the Berhampore College:— MURSHIDABAD HITAISHI, July 20th, 1898.

The Berhampore College.

The Board of Trustees have gradually been displaying laxity in considering the claims and qualifications of the canditates for professorships, etc., as carefully as they used to do before. By listening to requests and recommendations, they have in certain cases done harm to the interests of the College. We expect the present Board and the Maharaja to appoint only qualified men. Many boys want to join the College boarding, but some of them are going away disappointed. We request the Board and the Maharaja to see that the boarding is better managed. The College will probably suffer if the boarding is not better arranged and provided with more accommodation. The Maharaja, we are glad to find, visited the boarding one day; and we shall be still more glad if he makes better arrangements for the institution. In conclusion, our request to the professors and teachers of the College is that they will take interest in their work; for the complaint has reached us that the teaching now-a-days is not so good as before.

24. Referring to an order given by the Divisional Commissioner to the Chittagong District Board, that the Board should cut down their educational grants by one half, the *Jyoti* of the 21st July writes as follows:— JYOTI, July 21st, 1898.

The proposed reduction of the educational grants of the Chittagong District Board.

Middle-Vernacular or Middle-English education, though middle in name, is generally thought to be nothing more than primary education. It is

certainly not high education. This declaration of war against it is, therefore, in our opinion, unnecessary. The cost of education is not greater in Chittagong than in other districts; and it is not known what particular reason there is for reducing this small grant still further. We admit that owing to the late cyclone the expenditure of the District Board has increased in certain directions, and that it is also probable that the income has fallen for two or three years. But we know, at the same time, that there will be no permanent fall in the income of the Board from the road-cess or the ferry fees. If, therefore, there has been any excess expenditure, it should have been met by raising a loan, as is the practice with the Boards in all emergencies. This excess should, at least, have been distributed all over the district. But instead of following either of these courses, arrangements have been made to deprive a number of starving Pandits on Rs. 10 or Rs. 12, of their bread. This proposal to reduce educational grants will deal a blow at primary education; for along with Middle-Vernacular schools, Upper and Lower Primary education will suffer, and when the Government sees the decline of general education, it will certainly do something that will prejudice that education still more. The strong cannot always do justice to the weak. We are weak, and the time has not come when we could demand justice. No one would have been able to treat us in any way he liked if we had strength—if there had been power in our prayer. We have none to protect us except our sympathetic rulers. We humbly pray to them to attentively consider what our condition is.

MIHIR-O-SUDHAKAR, July 22nd, 1898.

25. The *Mihir-o-Sudhakar* of the 22nd July has the following:—

The Lieutenant-Governor's visit to the Calcutta Madrassa.

On the 14th July last the Lieutenant-Governor paid a visit to the Calcutta Madrassa. He examined all the classes from the first to the last and expressed his satisfaction with the result of the examination. The Lieutenant-Governor spoke to the boys in Urdu, and he was very glad that they answered him in the same language. After inspecting the Anglo-Persian Department, His Honour inspected the Arabic Department, and there too he examined the boys in Urdu. Shams-ul-ulama Maulvi Velayet Hossein thanked the Lieutenant-Governor for his justice, kindness and large heartedness, and His Honour shook hands with the Maulvi in return for his compliments. While inspecting the Arabic Department, the Lieutenant-Governor asked Shams-ul-ulama Maulvi Ahmad how the students of the Arabic classes earned their livelihood after passing the final examination. The Maulvi Sahib answered that the lot of the Arabic students was hard, and they had to struggle hard for existence. This excited the sympathy of Sir John Woodburn, and he said that he would take the case of these Arabic students into his special consideration.

After inspecting the school the Lieutenant-Governor proceeded to inspect the hostel. In the hostel compound His Honour saw an *idga*, *i.e.*, a place for the offering of *Id* prayers. He was told that the authorities were awaiting the Government's order to demolish it. The Lieutenant-Governor said that there was no need of demolishing the *idga*. The Government was prepared to pay for its repair and to allow the Musalman public to offer prayers there twice in the year on the occasions of the two *Ids*. The Musalman community are gratified to see such goodness and kindness in the Lieutenant-Governor.

There was never, perhaps, a Lieutenant-Governor so mindful of the interests of the people as our present Lieutenant-Governor, Sir John Woodburn. His Honour looks upon all, high as well as low, with an affectionate eye. It is impossible to say how mournful the condition of the country would have been if a ruler of Sir John Woodburn's disposition had not been at the head of the Government at this critical moment. May Sir John Woodburn, our just and benevolent Lieutenant-Governor, enjoy sound health and go on promoting our welfare.

HITAVADI, July 22nd, 1898.

26. The *Hitavadi* of the 22nd July has the following on the proposed curtailment of educational grants in Chittagong:—

The proposed curtailment of educational grants in Chittagong.

When we first heard that the Chittagong authorities were about to curtail the educational grants in that district, we were loath to believe it. We could not easily believe that Englishmen, who are so busy in spreading education and

enlightenment in the land of the cannibals and are spending money without stint for the promotion of education in their own country, which has advanced far in that direction, should throw an obstacle in the path of education in India. But everything is possible in India. The Chittagong authorities have actually proposed to curtail educational grants in that district. A correspondent writes that the Commissioner of Chittagong has advised the District Boards to curtail their grants to the Middle-English schools by two-thirds, to the middle vernacular schools by one-third, and to the girls' schools by one thousand rupees. There are no more than twelve Middle-English schools in Chittagong. Last year the opening of two more schools was sanctioned, but only one was opened. It is not within the means of the Chittagong people to conduct high or Middle-English schools without official support. The Government has no doubt done wrong to have proposed to curtail educational grants in a benighted district like Chittagong.

The Saraswat Samaj question.

27. There is, says the *Dacca Gazette* of the 25th July, hardly any chance of an amicable settlement of the Saraswat Samaj question; and one reason why it is so, is the thoughtlessness of Dr. Martin, who failed to find the true reason and arrived at the decision he came to. The decision of Dr. Martin, however, will indirectly benefit the Saraswat Samaj and the *Pandits* as a class. The *Pandits* should not mix in politics. A few *Pandits* in the Government service, headed by Pandit Mahesh Chandra Nayaratna, have used many artifices to make the Pandit community helpless by inducing them to accept Government allowances or help. As a result of that, many written opinions were forthcoming during the consent Bill controversy supporting the Government's view.

DACCA GAZETTE, July 25th, 1898.

By accepting Government aid, the Dacca Saraswat Samaj was losing its independence. This has been hotly discussed among the Pandits and their orthodox followers in the Hindu community. Some even say that the cause of Pandit Prasanna Chandra Vidyaratna's resignation might be traced to this discussion. Dr. Martin's decision, though unfavourable to the Samaj, will prove a blessing to it, for it will save the Pandit community from curruption in the shape of acceptance of Government grants. So far as is known, the Raja Bahadur of Bhawal would not have accepted Government aid even if Dr. Martin had pronounced in favour of the Samaj.

The case of the plucked B. A. candidates.

28. According to the *Hitaishi* of the 26th July, many B. A. candidates taking up the A course failed in Mental Philosophy, and some of them have to give up their studies after that. Candidates who fail in that subject and pass in others ought, however, to be permitted to take up again and to be examined in that subject alone. This will be advantageous not only to the students but to the University as well; for the latter will receive the full amount of the examination fee from the candidates, while it will have to meet the cost of examination in one subject only. Those who fail in the B. A. examination in this country have no other course open to them than the Mukhtarship and Pleadership Examinations, of which the latter is proposed to be abolished. Their case becomes, therefore, so difficult that it ought to receive the special attention of both the University authorities and the thoughtful men in the country.

HITAISHI, July 26th, 1898.

(e)—*Local Self-Government and Municipal Administration.*

Small-pox in a village in the Mymensingh district.

29. A correspondent of the *Charu Mihir* of the 18th July complains that small-pox is spreading at Bharai within the Gopalpur thana in the Mymensingh district. Two or three persons are dying of the disease every day. The appeal by the villager to the District Magistrate has borne no fruit as yet.

CHARU MIHIR, July 18th, 1898.

Maulvi Azhar as Chairman of the Netrakona Municipality.

30. Another correspondent of the same paper complains that Maulvi Azhar, Deputy Magistrate of Netrakona has nearly doubled the rates payable by the rate-payers without giving previous notice, as required by the law. The drains are not repaired every year, so most of them have been blocked up and are full of foul, stagnant water. The road through Gara and Satpai have not been repaired since the late earthquake, and they

CHARU MIHIR.

will become impassable during the rains. The Maulvi has allowed a relative of his to be buried close to a municipal tank.

MURSHIDABAD HITAISHI, July 20th, 1898.

Inspection of the Berhampore Municipality by the Magistrate.

31. Speaking of a visit of inspection paid by the District Magistrate of Murshidabad to the Berhampore Municipality, a correspondent of the *Murshidabad Hitaishi* of the 20th July says that the Magistrate should not have given previous intimation of his visit. As it was, on the night preceding his visit coolies might have been seen removing the filth and obstructions on the road which the Magistrate was to take, all the other roads being allowed to remain as bad as ever. If the Magistrate had taken the Strand Road from the *chaurasta*, he might have seen something. Then, again, he did not at all visit the Saidabad side. When the Magistrate visits the municipality again, he will do well not to speak of his intention to those whose work he will go to inspect.

PRATIKAR, July 22nd, 1898.

The Berhampore Municipality.

32. The *Pratikar* of the 22nd July says that the contract system for the collection of taxes has not worked well in the Berhampore Municipality, and is glad that the report submitted by the District Magistrate in this connection, embodying the views of the municipal authorities, has been favourably received by the Divisional Commissioner. During his recent visit to the municipal office, the Commissioner gave instructions to the Chairman in a friendly and courteous spirit about the management of the work of the office in an orderly manner in future.

(*g*)—*Railways and communications, including canals and irrigation.*

SANJAY, July 22nd, 1898.

Railway work in the Faridpur district.

33. The *Sanjay* of the 22nd July proposes that the branch railway line from Rajbati to Faridpur should be extended to Chandpur *viâ* Bhanga and Madaripur, and hopes that the Bengal Chamber of Commerce will place this scheme before the Government. The proposed line will improve the communication between the head-quarters station and the outlying portions of the Faridpur district.

HITAVADI. July 22nd, 1898.

A railway complaint.

34. A correspondent of the *Hitavadi* of the 22nd July complains that Babu Nilmadhav Gupta, the Assistant Station-Master and booking clerk of the Bhadreswar station on the East Indian Railway, is in the habit of issuing tickets just as a train steams up to the station. This often prevents passengers from getting tickets in time, and they miss the train.

HITAVADI.

Bad roads in a village in the Howrah district.

35. Another correspondent of the same paper complains that the roads in Jaypur, a village in the Howrah district, are all in a very bad condition. The Local Board as well as the Magistrate have been petitioned, but in vain.

DACCA PRAKASH, July 24th, 1898.

Railway schemes for East Bengal.

36. The *Dacca Prakash* of the 24th July has the following :—

The powers of the Director- General of Railways and other Railway officials are not certainly less than those of the Civil officials, not excepting the Lieutenant-Governors, and are probably greater. At the advice of the Railway officials, the Government of India throws away crores of rupees, but the Lieutenant-Governor of a Province has not the power to waste even so modest a sum as one thousand rupees. If the former had not the power to waste crores of the Government's money, they would not have got up schemes for circuitous railways which could by no means yield a profit commensurate with the cost of constructing them. Take, for instance, the scheme of a railway through East Bengal. The least expensive and most profitable scheme would be to take a line from Goalundo to Dacca, a distance of only 45 miles, and another from Tetulia on the Dacca-Mymensingh Railway to Shahaji on the Assam-Bengal Railway, a distance of about 55 miles. This route would be the easiest for carrying on trade between Calcutta and Assam. A steamer service would be required only on the Padma, but the other rivers, namely, the Surma, the Barak, the Brahma

putra and the Dhaleswari in the way of these two lines, could be easily bridged over. The cost of the construction of these two lines will be very small compared with that of the other lines proposed. Besides, these two lines will pass through commercially important places like Dacca, Manikganj and Narainganj, and will allow of an easy communication being established with Burma not only for trade but for military purposes also. A Goalundo-Dacca line has not only been advocated in this paper, but so many as eight years ago, the writer proposed the scheme to the authorities, submitting at the same time a plan of the route. But the authorities appear to consider it a political crime to listen to advice given by natives, and every effort is being made not to carry out the suggestion, but to take a railway through East Bengal by the most circuitous route and at a maximum of cost and minimum of profit. Supposing a mile to cost a lack of rupees, the route above indicated will not cost more than a crore. But a line from Singhia in the Khulna district to Bhedarganj, which has been repeatedly proposed in certain quarters, will cost Rs. 1,92,66,000. It will cost from Singhia to Madaripur, at the rate of Rs. 1,95,209 per mile, Rs. 1,23,47,000, and from Madaripur to Bhedarganj, at the rate of Rs. 3,69,013 per mile, Rs. 69,19,000. And from Bhedarganj to Chandpur a steamer service must be kept up for a long river journey. Not only will such a line be inordinately long for Assam traffic, but in the absence of any commercially important places like Dacca, Narainganj, and Manikganj in its route, it will yield no profit.

Some other circuitous routes have been proposed, one of them being a line of 40 miles from Munshiganj to Shikarpur. If this route is approved, a steamer service will have to be kept up for a journey of 25 miles from Goalundo or of 10 miles from Faridpur. Besides, the country through which it will pass being very low, a line of 40 miles will cost as much as the 45 miles of the Dacca-Aricha line. It will be easy to construct a bridge over the Dhaleswari at Fulbaria, but it will be no easy thing to construct a bridge at Munshiganj, where several rivers meet.

A line from Mymensingh to Subarnakhali has also been decided upon, and, as soon as this line is constructed, the whole traffic of the Dacca-Mymensingh line will be diverted to it, and the Dacca-Mymensingh line will hardly be able to earn enough for its bare maintenance. The money amounting to sixty-seven lakhs of rupees spent on that line will thus be so much money thrown away. The writer will not object to the Subarnakhali line, if, at the same time, Government undertakes the construction of the Goalundo-Dacca line, establishing, as it will do, a through railway communication between Goalundo and East Bengal, which the Subarnakhali line will not do. The greatest objection on the part of the authorities to the Dacca-Goalundo line is the competition it will start with the steamer service of the India General Steam Navigation Company, to save which from loss Government closed its own steamer service between Goalundo and Narainganj, and thereby gave up an annual source of revenue to the extent of two lakhs of rupees. There is very little hope that Government can be induced to run counter to the interests of that Company. But the railway between Goalundo and Dacca will yield a profit which has never yet been returned by any other Indian railway. According to the Bengal Government's Administration Report for 1896-97 (page 190), the total import from Calcutta to Dacca during that year was 971,070 maunds, and to Narainganj and other parts of East Bengal 2,16,40,531 maunds, and the total exports from Dacca and Narainganj to Calcutta were 29,92,002 maunds and 93.94,609 maunds respectively. The gross revenue which could be realised on the carriage of all these goods, taking the freight at two annas a maund, would be twenty-five lakhs, and, in addition to this, four to five lakhs could be realised from passenger traffic. Deducting the cost of maintenance, this will yield a net profit of not less than twenty lakhs and very much more if the Assam traffic passes through this route, as it will undoubtedly do. A net profit of at least twenty lakhs of rupees upon a railway only 45 miles long is certainly a rate of profit not yielded by any other railway line. But the consideration that the line, if constructed, will inflict loss on the India General Steam Navigation Company has proved a stumbling block in the way of the authorities.

(*h*)—*General.*

HITAVADI, July 22nd, 1898.

37. The *Hitavadi* of the 22nd July writes as follows:—

The new loan in England and its object.

In the opinion of the superior officers of the Government, the Indian people are in a prosperous condition and are, so to speak, being nursed in the lap of comfort and luxury. Acting most probably under this impression, the Secretary of State has made up his mind to borrow fifteen crores of rupees in England. In this country, too, the Viceroy has announced a loan. There are stupid people, however, who do not understand that indebtedness is a proof of prosperity. This is the reason why many are opposing this proposal for a loan. A large portion of the loan which is going to be contracted will be applied to the construction of railways. Sir William Wedderburn tried to oppose the making of this loan, but to no purpose. In his speech objecting to the proposed loan, he said that the Indian people were being crushed by poverty and did not want facilities of communication; the raiyat had neither grain nor money and had absolutely no credit in the market; he was, moreover, over head and ears in debt; this is why he falls a ready victim to famine and plague; the railway alone will not remove his wants, nay the railway sometimes does the Indian raiyat more harm than good. Take, for instance, the case of the raiyats of Ahmadnagar in the Deccan. Twenty years ago, there was a famine there, which many still may remember. The Ahmadnagar raiyat has no canals to irrigate his fields; he depends solely upon rain for cultivation. Before the construction of the railway in his country he used to store up grain for future emergencies and earned something by driving bullock carts between Ahmadnagar and Hyderabad. The railway has now put an end to this source of his earning as well as to the practice of storing up corn.

These arguments of Sir William Wedderburn were, however, pooh-poohed by the Secretary of State and his colleagues. Let not the Indian raiyat be sorry. He should not be disconsolate even if his wife and children suffer the the excruciating pangs of hunger; for the prosperity of the country is increasing and railways are being extended all over the country. Europeans go to Simla every year to enjoy the cool soft breeze of the hill, but the railway has not yet been pushed up to Simla. Just think of the inconvenience of these Europeans. Their inconvenience should first of all be removed. We can point out a thousand and one such cogent reasons in favour of railway entension. It is inadvisable to refrain from spending money on such necessary objects and to spend it for the purpose of removing the misery of those who have been brought up in misery and poverty. The Secretary of State knows this and has accordingly made up his mind to devote five out of the fifteen crores of rupees to be borrowed to railway extension. Let us sing glory to the Secretary of State.

A cartoon is given on this subject. A European is seen talking to a crowd of half-starved and emaciated natives, while a railway train is steaming up, packed with passengers. The cartoon is headed—"A good arrangement to remove the want of money." At the foot of the cartoon occurs the following:—

"*The black man*: Sahib give us something to eat, we cannot procure even bare rice to satisfy our hunger.

Sahib: No fear; step into the railway carriage.

HITAVADI,

38. The same paper has the following:—

No plague in Calcutta.

The plague *huzuk* has subsided, the plague scare has been allayed, the curiosity of the public has diminished, but plague expenditure and plague ado show no diminution. A list of suspected plague cases and deaths from plague is still kept, and the Bombay doctors are still engaged in plague inspection and plague observation. The public, however, have become tired of discussing the doings of these doctors. Human patience has its limits and people cannot go on wasting their time on fruitless thought. Neither the spread nor the contagious character of the disease is discernible, but the plague statistics show no change or alteration. Fate alone knows how long we shall have to see this sight.

Even prophets may err. About a score of mistakes have been corrected in the plague statistics, and we do not know how many mistakes more will be

forthcoming. About 11 or 12 patients were suspected to be suffering from real plague, but it has at last been discovered that they were not plague patients, that the disease from which they were suffering was not real plague. This being the case, how will people believe in the diagnosis of the Bombay doctors, upon whose words the 12 persons aforesaid were declared plague patients? We admit that these Bombay doctors have bound us with ties of gratitude by making arrangements for the opening of hospitals in private residences. We admit that they are our sincere well-wishers. But still we cannot take their words for gospel truth. We still ask—"where is plague?"

There is a hospital in every house, but in no house do we find the disease. The Maniktala Yamalay (house of Yama or Death) is deserted; there is no plague patient there. There is no trace of a plague patient in the ward hospitals. All these deserted hospitals lead us to think that the dreadful disease in Calcutta, of which we hear so much, is the creation of the imagination of these Bombay doctors, our great well-wishers. We ran to and fro in fear of this *juju*, this spectre of plague, and our well-wishers, the boy doctors, hustled and bustled, and are still hustling and bustling to catch it. Still we have found out no ground for fearing the plague *juju*.

We have witnessed a good deal of hustle and bustle as the result of our importing the Bombay doctors. We saw their names in print in newspapers, and saw their figures in the municipal wards. From all this at least we inferred that they were doing much work. We, moreover, learnt from Mr. Risley, one of the Secretaries of the Government, that they had already bound us with ties of gratitude. From all this one may be inclined to say that the money spent on them has served some useful purpose. But what are the European nurses imported from England doing? They have been brought over from England and are being paid, but we have heard nothing about their nursing plague patients. No one seems to have any information as to what they are doing and on what work they are employed. Will these European ladies draw their pay for no work done?

What has been done has been done. Let these European nurses be now sent back to England with something as the price of our folly. Let the condition of the town be as bad as possible, there has been no necessity for seeking the assistance of these European ladies; nor is such necessity ever likely to arise. This being the case, what is the use of burdening us with any expense on their account?

Almost all of those who had run away have returned. After badly injuring village sanitation and raising the prices of commodities in the village markets, these people have returned to their former abodes. The incoming of these run-a-ways has not, however, appreciably affected the vital statistics of Calcutta. This shows that the health of the town is exceptionally good. Is it not, therefore, far better to abolish this huge system of searching for plague than to go about in the lanes and streets of Calcutta and call the disease into existence? We have already a full measure of disease and grief and suffering, and we need not be plagued with a new misery, a new evil. In this plague panic some have lost their lives, some have lost their honour, some have gone to jail. There is nothing that we have not suffered. Let it be now declared that there is no plague, so that we may be given a respite and may breathe a sigh of relief. All this inspection and observation is no doubt intended for the prevention of plague. There is no spread of the disease, and it is not contagious. Cannot then this plague inspection and these strict plague measures be put an end to?

We have left no stone unturned to prevent the plague. We have brought over from England doctors and nurses and inoculators. We have erected hospitals and carried on inspection. We have spent money like water. But still there is no disease. What an irony of fate this! Not one in a thousand has been discovered to be suffering from plague. A quarter of a year is all but passed, but still there is no increase in the number of plague patients. What a regret! If people had caught plague in shoals, if thousands had died of the disease, then and then only we would have been given an opportunity to explain the nature of the disease, and would have taken credit for the recovery of those who had not died. We could have then shown to the whole world how from the very beginning we were on the alert and how carefully we had kept the town clean. Unfortunately, however, there is neither the disease, nor the

patient. We have been sadly disappointed and obliged to keep that disappointment to ourselves. Our Health Officer, our Bombay doctors, our bevy of nurses, our Municipal Commissioners, our Vigilance Committees—no, none of them have been able to take credit for any signal service done. All their labour seems to have been thrown away, as there is no prevalence of the disease.

This being the case, the people of Bengal will be saved if the philanthrophic Bombay doctors leave the country bag and baggage.

SANJIVANI, July 23rd, 1898.

Sir John Woodburn on the plague.

39. The *Sanjivani* of the 23rd July does not find words to thank Sir John Woodburn for having written to the Commissioner of the Patna Division that Magistrates should not issue any plague rules without first obtaining his sanction, &c. His Honour has done this to prevent Magistrates from creating a panic by thoughtlessly and hastily issuing any plague rule. It is Sir John Woodburn's kindness and consideration which has saved the people of Calcutta from many dangers and inconveniences during the plague scare.

DAINIK-O-SAMACHAR CHANDRIKA, July 25th, 1898.

Sir John Woodburn on the plague.

40. At the last annual meeting of the University Institute, says the *Dainik-o-Samachar Chandrika* of the 25th July, Sir John Woodburn did well, while speaking of the expected disappearance of the plague, in giving the credit for vanquishing it to the Health Officer and his colleagues. All officers ought to receive encouragement. And knowing, as Sir John Woodburn does, what the character of the plague in Calcutta is, he cannot help ascribing the sporadic form to which it is limited to the ability of the officers engaged in dealing with it. People are glad of the re-assurance which they have received from Sir John Woodburn, and they will be still more glad when the plague regulations, which ought not to remain any longer in force, will be withdrawn.

III.—LEGISLATIVE.

SANJIVANI, July 23rd, 1898.

The Calcutta Municipal Bill, section 560.

41. The *Sanjivani* of the 23rd July has the following :—

The most important measure before the Bengal Legislative Council is the Calcutta Municipal Bill. The Select Committee will at once begin its labours, and so, whatever the people have to say with regard to it should reach the Government soon, as otherwise all petitions and representations will be thrown into the waste-paper basket.

Sir Alexander Mackenzie and the Hon'ble Mr. Risley are the authors of the Bill. The first is no longer in India, but the second is still Secretary to the Government. Sir Alexander is lamenting in England that the Bill has not yet passed through the Council. Its second author, Mr. Risley, is ready to act the part of the midwife by helping to bring about the birth of the measure.

Section 560 of the Bill provides that nobody should burn a dead body between the hours of 8 P.M. and 6 A.M. without the special sanction of the Chairman. The framers of this section are entirely ignorant of Hindu habits and customs. The Hindu custom is that a dead body should not remain in the house overnight, it being a sinful act to allow it to become *bâshi*. We can confidently say that if section 560 becomes law, there will be riot and bloodshed over it. The Hindu will never be able to sacrifice his religion for fear of the law. The dead body of a Hindu dying, say, at 2 A.M., must not be burnt before daybreak, except with the 'special sanction' of the Chairman. But will it be possible to obtain such sanction at 2 A.M.? Seven millions and a half of the 8 million inhabitants of Calcutta do not know the place in Chowringhee in which the Chairman lives; and even if his residence be found out after much enquiry, who will dare to wake him at 2 or 3 in the morning? If his servants can dare, will they agree to wake him without *bukshish?*

Failing to get the requisite sanction, ignorant people will probably try to cremate by force and thus come into collision with the solitary constable on duty at the Nimtala burning ghât. Perhaps the constable will receive a thrashing and send information to the thana. Perhaps a large number of constables will then turn out and arrest all the rioters. Perhaps the cry of "religion in danger" will be raised by the low-class Hindus in Calcutta, and riots will probably break out in every part of the town.

Sir Alexander knew the customs of the Bengalis better than the Bengalis themselves. Mr. Risley, too, has given proof of his erudition by writing a big book on the castes in Bengal. Why, then are they seeking to put obstacles in the burning of the dead bodies of the Hindus?

We ask the Hindu citizens of Calcutta whether this section of the Bill should be passed into law, or a petition should be submitted protesting against it. Not even 200 out of the 8 millions of people in Calcutta know the provisions of the Bill; and that is why they have not yet put in a sharp protest. A strong protest should, however, be entered, and a great agitation carried on and funds raised for the purpose.

Our present ruler, Sir John Woodburn is a cool-headed and experienced man. The plague scare has proved him a man of judgment and discretion. He will never pass this Bill into law in utter disregard of just public opinion. Let the citizens of Calcutta, two or three millions strong, assemble on tho *maidan*, let them respectfully submit their views to the Lieutenant-Governor, and His Honour will surely remove the bad sections from the Bill.

IV.—Native States.

42, The *Darussaltanat and Urdu Guide* of the 21st July has the following:— DARUSSALTANAT AND URDU GUIDE, July 21st, 1898.

The Rampur State.

It is a matter of regret that the condition of the people of the Rampur State is day by day becoming deplorable. There is no Native State which has not improved itself in one form or another, but Rampur seems to be going downward. The things in which the people of Rampur take great interest are cock-fighting, partridge fighting, bull-fighting, opium-eating, and *charas*-smoking. Their occupation is the training of cocks, bulls and partridges with great care and much attention. Their refreshment consists of dozing under the influence of opium. The favourite amusement in which every Rampuri, rich or poor, old or young, takes part is kite-flying. In fact, the conduct of the Rampuris does not look praiseworthy in the eyes of the well-wishers of the Native States, and they have suffered in the estimation of the public. It is the duty of His Highness Nawab Hamed Ali Khan, the present ruler of Rampur, to see that his subjects change their habits.

V.—Prospects of the crops and condition of the people.

43. Referring to the distress in Chittagong, the *Jyoti* of the 21st July says:— JYOTI, July 21st, 1898.

Distress in Chittagong.

The agitation about the distress having spread far and wide with the aid of our contemporaries, we thought that it had attracted the attention of the Government; and that is why we expected good results from the Magistrate's visits to the cyclone-swept villages. We have, however, been terrified and surprised at reading the following letter of our Magistrate, which appeared in the *Englishman* of the 18th July:—

"Sir—Those to whose generosity I appealed through your columns in November last, on behalf of the surviving inhabitants of the villages swept by the storm-wave of the 24th October, may like to know what the present state is of the people whom they so liberally aided. Till May there was but little improvement. The rainfall was so far too scanty to wash the salt left behind by the storm-waves out of the soil, and except in places close to the hills, where irrigation from brooks was possible, no cultivation could be attempted. In June, however, nearly 50 inches of the rain fell, the heaviest rain we have had in that month since 1894. Though the floods which followed damaged, and in some cases destroyed, the irrigated rice, this damage was more than compensated for by the fact that all the fields along the coast are now free from salt. Transplanting and ploughing are being pushed on as rapidly as possible, houses have been rebuilt, and not only is there a sufficiency of Rangoon rice in the market, but growing confidence induces people who had stocks of last year's rice to bring it into market. Prices are still high, and are, I fear, likely to continue so for some two months, until the early *aus* rice can be reaped. Isolated cases of distribution there are chiefly among

women and children who have lost their bread-winners, but these are remarkably few, and the people seem to have already recovered sufficiently to look after their poorer neighbours. Many of the surviving males earned money by going harvesting to Arracan. I visited to-day a group of three villages with a population of about 8,000 (7,239 by the last census). In these three villages 2,903 persons were destroyed by the storm-wave and 370 by the cholera which followed in its trace. Even in these villages there are not above 20 homesteads in which the people need any aid even from their neighbours. These facts prove the remarkable prosperity of the people of Eastern Bengal in normal years and their power of recovering from even so terrible a calamity as the cyclone of last year."

From the condition of only three villages the Collector has formed an estimate of the condition of the whole district. He says that the condition of the people of this district being very good in ordinary seasons, they can soon recover from the shock of a calamity like the all-destroying cyclone. The Magistrate has painted a picture of happiness which we do not find anywhere. Why this difference between him and us?

Do the kind hearted readers of the *Englishman* recall what Mr. Skrine, the then noble-hearted Commissioner of Chittagong said at the time of the opening of the Famine Relief Fund? He said:—

"First, we have the stratum which is more to be pitied than any other in time of stress, I mean the poor 'bhadralok' unfitted for manual labour and with too much self-respect to beg. Then there are the landless labourers, not necessarily important here, but still existing in sufficient numbers to give rise to some anxiety. Thirdly, the mendicant class, which, as I have already pointed out, will be forced to look to the public for support. I have before me estimates framed by competent persons, which place the number likely to require relief in some form at two per cent. of the population, say 36,000 in round numbers. Assuming Rs. 2 as the cost of supporting these helpless ones for a month, and three months as the period for which they will be on our hands, we get a total expenditure in relief amounting to Rs. 2,16,000."

The Collector is drawing a bright and pleasing picture of what is really a dreadful state of things; while Mr. Skrine removed every veil from off the face of the district and painted it dark and unpleasant and in agony as it was. Why this difference?

During that scarcity the Commissioner thought relief necessary to the amount of 2 lakhs and 16 thousand. Every one knows what became of the relief work when that Commissioner went away and our present Collector was placed in charge of it.

We have been told that our present Collector has brought back the few maunds of rice he had sent to Patiya, which is inhabited chiefly by poor but respectable people, at the prospect of whose distress Mr. Skrine's heart had bled. A few days after, a certificate was given stating that there was no distress in that quarter. Why this difference?

The fury of that famine had not in the least abated when last Kartik's storm-wave swept away all that the people had. We will admit freely, and again and again, that Messrs. Phillimore, Collier, Allen, Dickson and other District Officers were touched at seeing that terrible condition, and made it known far and wide and opened relief centres. They deserve a thousand thanks; while those who gave freely in charity have not only earned undying merit, but have laid us under a debt of obligation. Remembering how he had worked before, the Chittagong Association thought, when the present Collector took charge from Mr. Phillimore, that his administration of relief would be very unsystematic and quite inadequate to the occasion, and that relief funds would be returned as unnecessary. The Association, therefore, separately solicited the help of the public. It would seem that Mr. Collier advertised in the *Englishman* that no further help was necessary, in the belief that when the Collector had enough funds at his disposal he would properly conduct the relief operations. The Chittagong Association was humbled, and no very large contributions came in.

In order to help the houseless, the Bengal Government reduced the toll on *chhan* bamboo by one-half; but the reduction came not when it was required

but at another time. We prayed for it at the proper time, and the Hon'ble Babu Surendra Nath Banerji moved the Council; but the Collector reported that there was no necessity for such a reduction. The Hon'ble Mr. Finucane agreed with the Collector, and the grant of relief was stopped. Why this difference?

No thought about our distress finds a place in the noble mind of our lord the Collector. He sees all of us happy. By personal inspection we have seen weak and emaciated people in storm-swept places crying piteously—"rice, rice." We have no good photographers, nor do our humble means allow us to have some, or we would have placed before the public dreadful pictures of every family.

One of the Collector's arguments is that heavy rains having washed off the salt, the land has become fit for cultivation. But who is to carry on cultivation and with what capital? The cultivators are weak from starvation or semi-starvation. When dreaming of the prosperity of the district has the kindhearted Collector once thought on what these starving, houseless wretches will live when conducting agricultural operations, or where they are to get seed, cattle and implements? The Collector's second argument is that there is a sufficient stock of Rangoon rice in the market. But he has been forced to admit that the prices of rice are ruling high. How, then, is a stock of rice to help a people who have no sort of property, their utensils, ornaments and lands having all been taken possession of by the *Mahajans*? We doubt whether there will be people left in the district to enjoy the bumper crop and cheap rice spoken of by the Collector, if the present prices of rice continue and no adequate relief is granted within the next two months. According to the Collector there is a large stock of rice in the district. But the prices are high. How does our political economist the Collector explain this?

Our incessant crying, our house-to-house visits in the storm-swept places, and our hearing of the groans of the hungry—are these all false? Is the bad condition of the district a dream? Are we really living in the happy land described by our Collector Bahadar? If an attempt is made to ascertain whose statements are true—his or ours, perhaps it will have to be said that by knowingly circulating false rumours we have tried to create disaffection in the district. Or it may be that the people of those places are living on *lau* and *kumra*, or carring off masses of *kachu*, *kenduyi*, &c., are starving, are unable to walk or sit erect and fall down shivering only with the view of deceiving us. Or it will have to be said that the Collector visited the storm-swept area, took a census of the population there, took notice in one day of at least the 500 families of the 5,000 men in three villages, and made himself acquainted with the names of those who were helping their neighbours. It may be that the condition of the three villages he has described is very good, but he has not mentioned the names of the three villages or the thana in which they are situated. But he did not visit the many hundreds of families whose distress we have been describing these two months. Nor did he think it necessary to think of any means of saving them. He did not try to find out whether what we have been saying is true or false, nor did he enquire how many men have died of starvation.

We humbly ask whether any arrangement has been made to prevent poor people from approaching the Collector when he goes out on tour, as was the case when the Prince of Wales visited Calcutta.

We have determined to narrate the true condition of the district even at the risk of our life. Our narrative may not melt the heart of our Collector and Commissioner, but it will melt the heart of benevolent people and draw the attention of the kindhearted Sir John Woodburn. When the Collector knew that the higher authorites would not move except at his advice, and that even charitable people would form their opinion on the basis of that advice, he ought not to have written that letter in the *Englishman*.

O God! We are getting repeated proofs of the noble heart of our present master. His heart is so noble that the picture of our miserable condition makes no impression on it. Hence this difference. Shall we not then get a kind master with a small heart able to realise our distress like Messrs. Skrine, Phillimore, Collier and Allen? Will no noble heart weep for us? Will no

noble-minded man once extend the benevolent hand for the protection of the helpless? O kindhearted Woodburn Bahadur! will you not cast a look of pity upon this unfortunate district?

VI.—Miscellaneous.

Burdwan Sanjivani, July 19th, 1898.

44. In an article communicated to the *Burdwan Sanjivani* of the 19th July, the writer says:—

The economic condition of the country.

Wherever you may go in the country you will notice a want of food and clothing in every house and home, and poverty personified will greet your eye. Enquire about the means and resources of every household, and you will find that the members, almost all ofthem, with difficulty manage to procure their daily bread. Plenty and prosperity have disappeared from the land. Why? Not to speak of the distant past, even thirty years ago the condition of the country was not so bad as it is now. At that time the great majority of the people were comparatively well off. Even the poor found no difficulty in procuring their food. We propose to discuss in this article the causes which have in so short a time brought about this deplorable change.

The two causes which are responsible for the present condition of the people are the increase in the number of their wants and the very limited means they possess for supplying the same. Every body can conceive the troubles of a man whose income is small and expenditure heavy, and it is equally clear that it is not possible to remove such troubles unless he can either increase his income or cut down his expenses, and that, on the other hand, if while increasing his expenses he does not increase his income, he is sure to run into debt and difficulty.

The people of this country now find themselves in this sad predicament. In ancient times the noble ancestors of the Hindus engaged themselves in various pursuits for the purpose of increasing their income, and with that object made improvements in agriculture, manufacture and science. But in the matter of expenditure they kept themselves within reasonable limits. Their love of luxury was extremely moderate. Even the wealthy did not spend money on idle pleasures. Possessed of great foresight, the Hindus in the past fixed different occupations for different classes of the community and prescribed limits to the expenditure of each. The people of India followed those occupations and did not allow their expenditure to transgress those limits. It is true they did not make much money under this system, but they knew no want and were happy.

Formerly the country's wealth remained in the country, so that even if there was increased expenditure by the people, the money expended found its way back to them. If some one in the community earned little and some one more, the people of the country were enabled to enjoy the earnings of both. The articles used by the wealthy were supplied by their own countrymen, or in other words, the money paid for those articles remained in the country itself. The articles manufactured in the country were divided among its people; the customers being few, the price charged was small, and the public therefore had to spend little, and the surplus money in the hands of the people went to the relief of the poor and the incapable. But now necessary articles are being exported to different countries and unnecessary articles are being imported in return, with the result that the price of necessary articles is rising. The people have now to spend on such articles six times the amount which they were formerly required to do for the purpose. This is one item of increased expenditure. The price charged for unnecessary articles is another. Consequently an expenditure of Rs. 10 in the past would be represented by one of Rs. 60 or Rs. 70 at the present time. It therefore follows that unless the people's income were increased six or seven times, there could be no improvement in their condition. Now, it is by no means an easy thing to bring about such a large increase in the people's average income. It is true the incomes of a few persons have in recent years increased to a larger extent than that, but the great majority of incomes have decreased. The import of unnecessary articles from foreign countries has led to increase of expenditure, while the import of necessary articles having compelled artisans and manufacturers to betake themselves to new occupations, those occupations have been overcrowded and have ceased to be remunerative. Here is an instance of decrease of income.

Education, medical treatment and marriage have now all become heavy items of expenditure. The cost of litigation is ruinous. Social entertainments and articles of daily use as well as of luxury have now become extremely expensive. The education of children now costs a great deal more than what it cost before. New items of expenditure are daily coming into existence. People's incomes are decreasing, but their expenses are increasing in different ways.

45. The *Saraswat Patra* of the 23rd July has the following:— SARASWAT PATRA, July 23rd, 1898.

Dacca welcoming Sir John Woodburn.

It is impossible for Dacca to welcome our Sovereign, the Empress of India, because she lives in distant England. It is also improbable that her chief representative in India, the Viceroy, will visit the town. Therefore to meet the Lieutenant-Governor is for Dacca meeting the Sovereign, and hence Dacca and other towns become so jubilant at the arrival of His Honour. Dacca has donned the festive dress to-day, she is wearing a necklace of light, while a faint streak of smile plays on her dark lips.

The people of this country have no doubt heard of liberty and equality of democracy and republicanism, but those ideas have found no place in their heart, nor are they ever likely to do so. The belief is still strong in this country that God is the Ruler of the Universe and rulers of men are God's representatives. Still do the people of this country reverently raise their eyes heavenward and bow to God and to His human representatives, the rulers of men. Call it prejudice or ignorance, this is why the people of this country give grand receptions to the officials who govern them.

It is not at all strange that the people, among whom the saying passes for a proverb that "one may go and live in a forest for the sake of a good king," should willingly offer up their everything to the Sovereign or to the official who represents her. The Dacca Municipality has, in the twinkle of an eye, collected large subscriptions and given a youthful and festive appearance to the old town, though neither the Lieutenant-Governor sought a reception, nor the local officials made a hint to them to come forward. Such doings, in the absence of sincerity, are impossible.

Bengal has not yet thoroughly understood what sort of a ruler Sir John Woodburn is, for he has not been long in the province. But it appears, from what is already known, that during his reign justice will remain intact and will be animated by kindness. Panic-stricken Calcutta has been reassured by him in the midst of despair and thinks herself blessed in being able to render him reverent and unanimous worship. Dacca is to-day following the example of Calcutta and reverently approaching the ruler. O ruler of Bengal, dost thou cheerfully accept the humble reception prepared for thee by the people of Dacca! O Police, do not put any obstacle in the way of the citizens who are so eager and anxious to have a glimpse of their ruler. Restore order in the crowd, if you will keep the way clear for the progress of His Honour, but do not drive away or lift your baton against the poor ill-clad beggar who does not hesitate even to approach your dread presence in his eagerness to see his diety in the person of the ruler. Allow that beggar his desire under your protection. Do this and he for whose approbation you are so solicitous, will be pleased with you, for he is the friend of the poor and the weak.

URIYA PAPERS.

46. The *Utkaldipika* of the 28th May is glad to find that the Raja of Puri, in consultation with the gentlemen of that station, has formed a meeting to look after the business of the Puri Temple, whose rights and ceremonies are said to have suffered considerably from want of funds and other causes. UTKALDIPIKA, May 28th, 1898.

The Puri Temple.

47. Referring to the distribution of honours on the Queen-Empress's birthday, the *Sambalpur Hitaishini* of the 1st June observes that the distribution list, so far as it relates to Orissa and the Central Provinces, is very insufficient, because it has nothing to say about a large number of claimants who have distinguished themselves by public spirit and benevolent acts. SAMBALPUR HITAISHINI, June 1st, 1898.

Orissa in the Honours list.

PARIDARSAK, June 28th, 1898.

48. The present Chief Commissioner of Assam, writes the *Paridarsak* of the 28th June, has introduced many reforms in the Jail Administration of the province. Just as in Bengal, non-official jail visitors have been appointed in Assam. The jail ration also has been increased. Formerly it consisted of five *chitaks* of rice in the morning and the same quantity of rice in the evening. The evening ration has now been increased to six *chitaks*, and those who have outdoor work to do get an additional half a *chitak* in the morning. These satisfactory dietary arrangements have improved the health of the prisoners and diminished mortality among them.

The Assam Jails.

There is one thing, however, to which the attention of the jail authorities and the jail visitors should be drawn. Discharged prisoners are not provided with sufficient money to pay their way home. In most cases they get nothing at all, and then most of them are forced to commit thefts on the way and are again sent to jail.

It was the impression of the writer that if there were no *mehter* prisoners in the jail, *mehters* were employed to remove night-soil from the jail privies. In the Assam jails, however, prisoners, irrespective of their castes, are made to do *mehters'* work, not only in the jail privies, but also in the privies of the private residences of the jail employés. This objectionable practice should be discontinued.

It should also be brought to the notice of the jail authorities that the inmates of Assam jails are made to work even on Sundays. The jail Babus remain within doors on these days and employ the prisoners on their own private account. Are the prisoners paid for their work on these days? If so, does the remuneration they get go to the jail fund?

PARIDARSAK.

49. The same paper writes that the Government is going to acquire land in Sylhet for the purpose of building offices for the Collectorate. The residents of the locality have been served with notices to vacate the land. It is rather difficult and costly to procure suitable building sites in healthy localities in Sylhet town. The compensation (Rs. 40 for each resident) offered by the Government is ridiculously inadequate. The residents will not be able to utilize the materials of the existing huts, because their removal to a new site will be as costly as the construction of new huts. It is to be hoped that the Government will raise the compensation, so that no one may be put to any loss.

Land acquisition in Sylhet.

PARIDARSAK.

50. The same paper complains of Cabuli nuisance in the suburbs of Sylhet. At night these Cabulis prowl about in the lanes and markets. The residents live in perpetual dread of them and cannot enjoy sound sleep, distracted as they are by the fear of being robbed. It is to be hoped that the District Superintendent of Police, Sylhet, will closely watch the movements of these Cabulis.

Cabuli nuisance in the suburbs of Sylhet.

PARIDARSAK.

51. The same paper complains that the murder recently committed in Gaharpur, a village within the jurisdiction of the Balaganj thana, has not yet been traced by the local police. Another murder has since then been committed in the same village, and the police has, as usual, failed to detect the offenders. Why is this so? Does it not speak of the inefficiency of the local police?

Undetected murders in Assam.

PARIDARSAK.

52. A correspondent of the same paper complains against the management of the charitable dispensary at Rainagar in the Sylhet district. Fever is raging in the town and around, but the poor sufferers who resort to the dispensary do not always get medicines. Sometimes they find the dispensary locked up. Sometimes they find the doctor in charge of the dispensary absent. It is to be hoped that the attention of the Chairman of the Rainagar Municipality will be drawn to the matter.

A complaint against the Rainagar dispensary.

PARIDARSAK.

53. The same paper writes as follows with reference to the reconstitution of the Local Boards in Assam:—

Local Boards in Assam.

The Local Boards in Assam are practically going to lose much of their independence. The Assam Government seems to

be willing to introduce in Assam the rules by virtue of which the Local Government exercises supreme control over the District Boards in Bengal.

The revised rules regarding the Assam Local Boards require every Board to engage the services of one engineer. The Sylhet Local Board, being the premier Local Board in the Province, has, however, been required to appoint two engineers. This will certainly be a heavy burden on the Local Board funds. The Sylhet Local Board is not in a position to pay two engineers.

54. The *Paridarsak* of the 15th July has the following:— PARIDARSAK, July 15th, 1898.

The exiled Manipur Raj family.

Most of the members of the Manipur Raj family are now in exile in different places. In this article we propose to draw the attention of our readers as well as that of our large-hearted ruler, Mr. Cotton, who loves his subjects so much, to the present condition of those members of the Manipur Raj family who are in Sylhet. Some time ago we related in these columns the grievances of the same family, but in vain. But now that the generous and kind-hearted Mr. Cotton is our ruler, we have no doubt that our cry will reach his ears and the grievances of the unfortunate family will be removed.

The following table shows the number of members in each group of the royal family and the amount of pension granted to each member:—

Maharaja Kulachandra's family.

	Names of members.	Amount of pension.
		Rs.
1st group	Kula Chandra Kirti Singh	20
	His mother (wife of the late Maharaja)	Nil.
	His sister	5
	His wife	Nil.
	Man servant	„
	Maid servant	„
2nd „	Hem Chundra Singh	20
	Khelendra Singh	5
	Their mother (wife of the late Maharaja) ...	Nil.
	Their uncle	„
	Maid servant	„
3rd „	Tekendra Singh	20
	His uncle	Nil.
	His aunt	„
	His grandmother	„

Senapati Tekendrajit's family.

1st „	Purnendu Jit Singh	15
	His mother (Tekendrajit's wife)	Nil.
	His two wives	„
2nd „	Netendra Jit Singh	15
	His grandmother	Nil.
3rd „	Bhairab Jit Singh	15
	His mother	Nil.
4th „	Bir Chandra Jit Singh	15
	His mother	Nil.
	Man servant	„
	Maid servant	„
4th „	Jila Singh (brother of Tekendrajit)	10
	His mother	Nil.
	Servant	„
	Maid servant	„

It is quite clear from the above that the members of the Manipur Raj family are leading a miserable life. It is a great pity that those who, not long ago used to live in a princely style, do not now-a-days get even a sufficiency of the simple fare which falls to the lot of even a common labourer. It is true that the Maharaja of Manipur and his brother rebelled against the British Government and forfeited their throne as a penalty for their offence. But does it become the liberal British Government to deal so hard-heartedly with their innocent wives and young children? They as well as we would have had no cause for complaint if they had received such treatment at the hands of the Sonthals or any other uncivilised people. But that is not the case. The English are a civilised nation, and it pains us to see them guilty of such

ungenerous treatment. It is the nature of Englishmen to pay due respect to women. Why, then, do we see them going against their nature, their principle, their national traditions? Should the wife be deprived of even a sufficiency of food because the husband has committed an offence? Is she not deserving even of a small pension? What is her offence? Were Kulachandra and Tekendrajit instigated by their wives to take up arms against the Government? Why are they *then* treated in this heartless manner? There are numerous instances to show *that* Englishmen are always generous towards their fallen enemies. Even in Manipur they treated the offenders generously. Instead of putting the rebels and their families to death, they spared their lives, and we think that the Government should not allow those whose lives it has spread to die from starvation or inadequate nourishment. It is, however, a regret that the attention of the Government has not been drawn to this. One shudders to think how large a family Jila Singh has to support on a pittance of Rs. 10 per month.

It may, of course, be urged that the pension granted to each member of the Manipur Raj family is a personal pension and is enough for one man; the pensioners need not maintain large families. He who thinks in this way does not take the following facts into his consideration:—(1) The pensioners are all very young and require guardians to look after them; (2) in a Hindu family there are many members who are helpless and who have to depend upon the head of the family. If they are turned out of the family, they are sure to starve like coolies turned out of tea plantations; (3) the pensioners used, not long ago, to live in a princely style and to be served by hundreds of servants. How can they now do without at least a servant or maid servant? It cannot, therefore, be said that the families or establishments maintained by these pensioners are unusually large.

We undertand that the Government bears the lodging expenses of the pensioners. The lodgings, however, are quite unfit for their habitation. Most of them have to sleep and cook and dine in one and the same room. If a gentleman comes on a visit to any of them, the latter is put to shame in not being able to properly receive him. These Manipur pensioners have to live in unhealthy abodes in unhealthy quarters. They are consequently very sickly, but receive no proper medical treatment in illness. The eldest son of Kulachandra is suffering from spleen and liver complications, and his illness is increasing for want of proper diet and medical treatment. The Government formerly used to bear the educational expenses of the boys, but it has ceased to bear those expenses since it increased their pensions by five rupees. Most of them have been admitted to free studentships in Raja Girish Chandra Ray's school. The Government should give the boys a liberal education, so that they may in future live independently of its help.

In conclusion, we appeal to Mr. Cotton on behalf of the members of the Manipur Raj family. Let him take pity on them and redress their grievances. Let him be a father unto the unfortunate children of Kulachandra and Tekendrajit.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 30th July 1898.

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